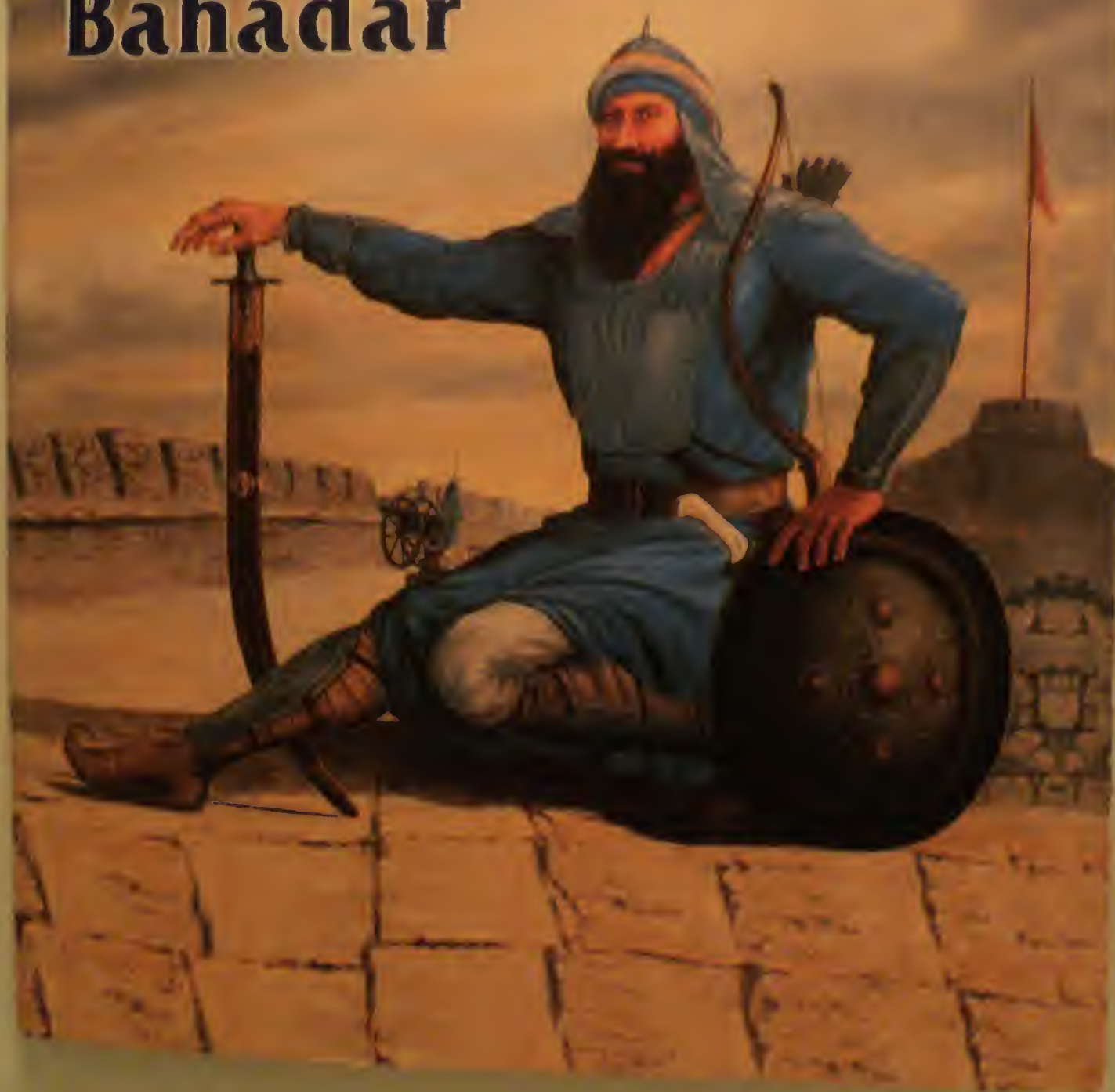


The First Sikh General
Bābā
Bandā Singh
Bahādar





Baba Nand Singh Ji
(Kaleran Wale)



Baba Isher Singh Ji
(Kaleran Wale)

Message

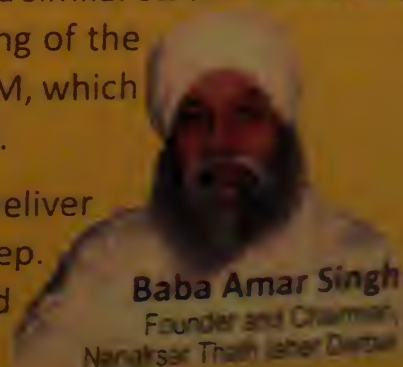
Baba Banda Singh Bahadar (1670–1716) is considered one of the greatest and most hallowed warriors and martyrs of the Sikhs. He became a Sikh warrior known for his struggle against the Mughal Empire in the early eighteenth century.

Famous for the sack of the Mughal provincial capital, Sarhind, he is revered as one of the most hallowed martyrs of the Khalsa. His confrontation with the Mughal administration in Northern India, though brief, was strong enough to shake its foundations. The agrarian uprising that he led in the Punjab was the foundation on which the Dal Khalsa, the Sikh Misls and Maharaja Ranjit Singh built the edifice which finally culminated with Ranjit Singh capturing Lahore in 1799 and establishing the Sikh Kingdom of the Punjab, including colonization of deeper Afghanistan, in Muslim heartland.

One of the most revolutionary acts of Baba Banda Singh Bahadur, after establishing his authority in Punjab, was the abolition of the zamindari system, and granting proprietary rights to the actual tillers of the land.

To mark the 300th anniversary of the victory of Sarhind by Baba Banda Singh Bahadar, a special Fateh Samagam has been organized from 16-18th July 2010 at Guru Nanak Sikh School, Hayes. As part of the programme, on 18th July, a Fateh March will proceed from Sri Gurdwara Singh Sabha, Southall to Guru Nanak Sikh School, Hayes. Ten Prominent practising Sikhs from round the World will be honoured who have reached the top of their career while being loyal to Guru Sahib and the Khalsa Panth. Also, a statue of Baba Banda Singh Bahadar will be unveiled and installed in the forecourt of the school to join with a similar statue of Maharaja Ranjit Singh that was installed in 2002. And a new wing of the school will be opened in September 2010, costing £20M, which will also incorporate a 'State of the Art' Gurdwara Sahib.

An effort has been made through this booklet to deliver the message of the great Sikh heritage at every doorstep. This special booklet has been prepared in Punjabi and English for free distribution among the masses.



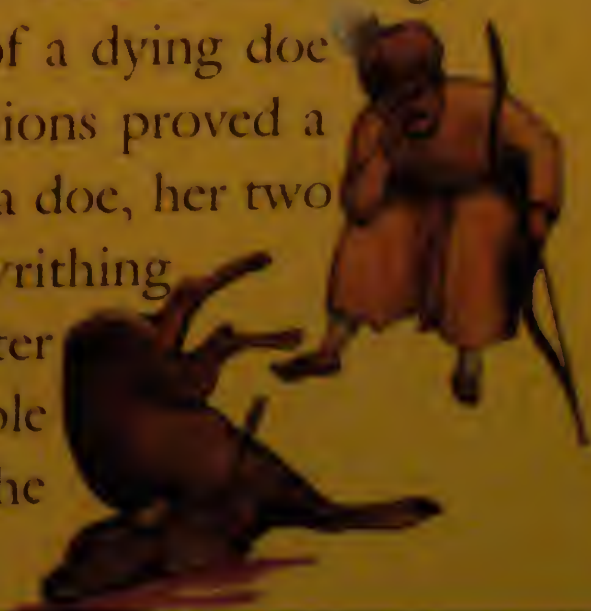
Baba Amar Singh
Founder and Chairman,
Nanaksar Truth Isar Darbar

Bābā Bandā Singh Bahādar

Bābā Bandā Singh Bahādar was appointed the Chief General of the Sikh army by Gurū Gobind Singh Jī. Gurū Sāhib granted him the task of securing the freedom of the Sikh homeland from the foreign tyrant rulers.



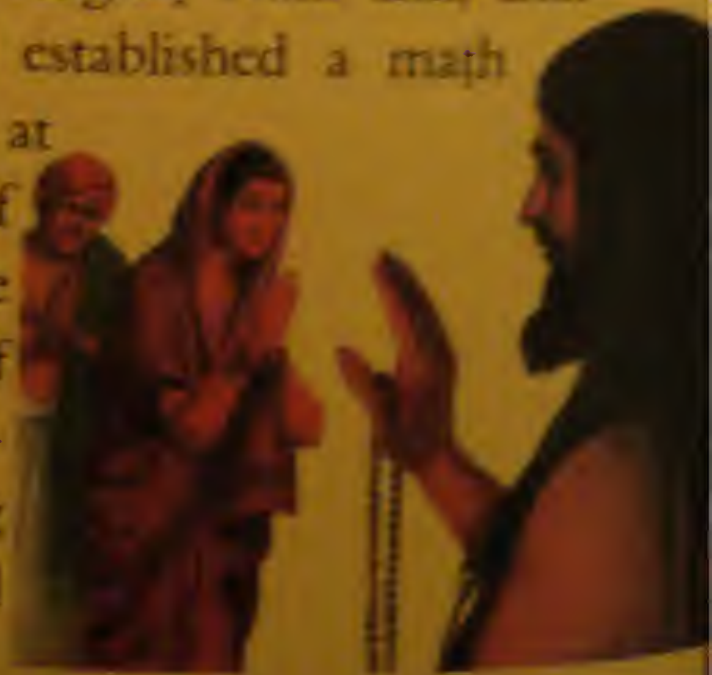
Bābā Bandā Singh Bahādar, the eighteenth-century Sikh warrior who for the first time seized territory for the Khālsā and paved the way for the ultimate conquest of the Punjāb by them, was born as Lachhman Dev on 16 October 1670 at Rājaurī in the Pūnchh district of Kashmīr. His father was Rām Dev, a ploughman. True to the very traditions of his times, Lachhman Dev developed into a youth of active habits, full of energy and fond of playing and wrestling with a wandering lust for the jungles. Since his early boyhood, he was fond of shooting, hunting and archery. The sight of a dying doe during one of the hunting excursions proved a turning-point in his life. He shot a doe, her two young ones fell from the womb writhing to death before his presence after their premature birth. The pitiable and miserable sight struck the





tender chords of his heart. So strong was his sense of regret that he left his home to become an ascetic. He was then fifteen years of age.

He wandered from place to place in search of peace of mind. He first received instruction from a mendicant, Jānakī Prasād. At the shrine of Rām Thamman near Kasūr, he joined Bairāgi Rām Dās and was given the nāme of Mādho Dās Bairāgi. Roaming about the country for some years, he settled down in the Pānchwaṭī woods, near Nāsik. He learnt yoga from Yogī Aughar Nāth and, after his death, left Nāsik and established a maṭh (monastery) of his own at Nānder on the banks of river Godāvari. He became a master in the art of austerities, occultism, un-natural practices and long continuance in un-natural positions.



Here he had an encounter with the Tenth Master, Gurū Gobind Singh Ji who happened to



visit his hermitary in September 1708. Regardless of any formality Gurū Sāhib seated himself on the hermit's raised bed. On receiving information from his followers, Mādho Dās came back running to the camp getting red with rage and tried his occultent powers. When all his efforts and powers failed, he kneeled down and asked the Gurū humbly, "Who are you ?".

Gurū said, "He whom you already know".

Mādho Dās enquired, "What do I know about you ?"

Gurū Ji replied, "Just peep into your own mind and think it over".

After a pause Mādho Dās said, "Oh ! so you are Gurū Gobind Singh".

Gurū asked, "But tell me who are you ?"

Mādho Dās replied, "Master, I am your bandā (slave). Kindly do me a favour by making me your own Sikh".

Gurū Gobind Singh Ji took him to his own camp, made him take the vows





of Khālsā by administering the nectar of two edged sword and gave him the name of Bandā Singh, from the word bandā he had used for himself proclaiming his allegiance to the Gurū.

Henceforth Bandā Singh acted upon the principles of Sikhism. He listened to the history of the Sikhs with great attention. Hearing about the martyrdom of Gurū Arjan Dev Jī and Gurū Tegh Bahādar Jī, tireless efforts of Gurū Gobind Singh Jī to withstand and repulse tyrant rule of Mughals, the battles fought with the hilly rājās, sacrifice of the two elder Sāhibzādās, bricking alive of the two younger Sāhibzādās of Gurū Gobind Singh Jī, he was horrified and experienced great transformation within himself.



Before his own eyes, he saw his master Gurū Gobind Singh Jī being attacked by two treacherous Pathāns. While listening to the gruesome story of the great Sikh martyrs, Bandā Singh made a determination and took a





resolution by raising his double edged sword that he would not rest unless the tyrants were not brought to the book.

Gurū Gobind Singh Ji directed Babā Banda Singh to proceed to Punjab and unify the Sikhs. The Gurū repeatedly made him comprehend that everything has been bestowed upon the Khālsā, you are also a part of Khālsā, you have no separate identity and the due share has to be obtained only from the Khālsā. Baba Banda Singh bowed before the Gurū and affirmed that he would do as advised by the Khālsā. Gurū Sahib handed over a Hukamnāma (edict) to him, asking the Sikhs to join Baba Banda Singh in the struggle for freedom and gave him the title of 'Bahadar' (the brave).



Blessed by Gurū
Gobind Singh Jī,



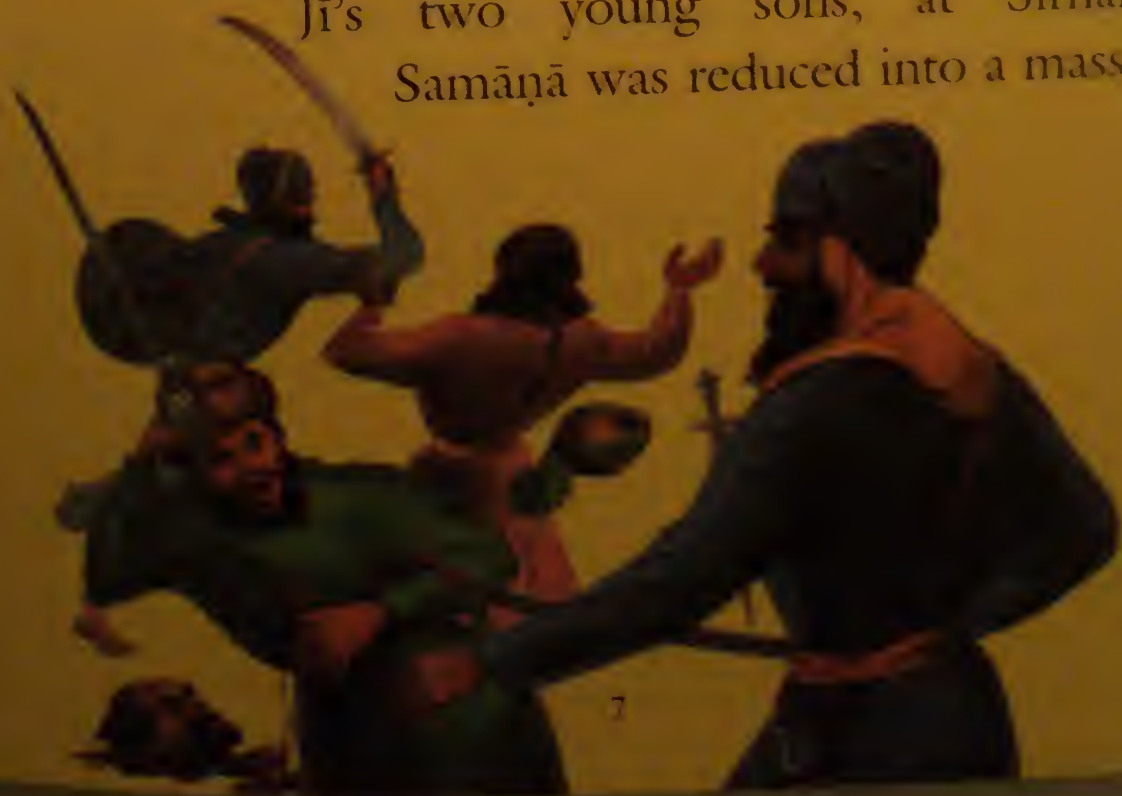
who bestowed upon him a drum (Nagārā), a Nishān Sāhib, Hukamnāmā and five arrows from his own quiver as emblems of authority, and accompanied by five Sikhs - Binod Singh, Kāhan Singh, Bāj Singh, Dayā Singh and Rām Singh, he set out towards the north determined to chastise the tyrannical Mughal faujdār of Sirhand. As he reached Punjāb, Sikhs began to show their solidarity with his mission, amongst the first to join him were Bhāi Fateh Singh (a descendant of Bhāi Bhagatū), Karam Singh and Dharam Singh (descendants of Bhāi Rūpā) and Ālī Singh, Mālī Singh and other Sikhs of Salaudī. The ancestors of Phūlkīān rulers, Rām Singh and Tilok Singh provided material help.

Bābā Bandā Singh enjoyed a good following by the time he reached Punjāb. There came certain moments when he expressed anxiety as to who would bear the huge expenditure. But the Ardās (prayers) had such an impact that the common folk began to come forth with the amount of daswandh (one tenth of the income) at



their disposal. Bābā Jī, very generous as he already was, began to spend money without any reservation. He helped the poor and the needy. No one went back empty handed after meeting him. It was declared by the beat of the drum that whosoever had been distressed by the authorities could file complaint directly with the Khālsā.

Bandā Singh Bahādar first resolved to commence operations by teaching a lesson to the faujdār of Kaithal for the atrocities committed by him and then to attack Samāṇā. In November 1709, Bandā Singh attacked Samāṇā, the native town of Jalāl-ud-Dīn, the executioner of Gurū Tegh Bahādar, and of the two executioners - Shāshal Beg and Bāshal Beg who had volunteered to behead Gurū Gobind Singh Jī's two young sons, at Sirhand. Samāṇā was reduced into a mass of



smoking ruins.

After the attack of Samāṇā, Bandā Singh occupied Ghurhām, Thaskā, Shāhābād and Mustafābād. The town of Kapūrī near Paṭiālā, whose faujdār, Qadam-ud-Dīn, was notorious for his atrocities on Hindūs and Sikhs, was razed to the ground.

Next came the turn of Sadhaurā, whose chief, Usmān Khān, had not only oppressed the Hindūs but had also tortured to death the Muslim saint, Sayyid Buddhū Shāh, for having helped Gurū Gobind Singh Jī in the battle of Bhangāṇī. Bābā Bandā Singh marched towards Sādhaurā to avenge the torture and death of Pīr Buddhū Shāh as per injunction of the Gurū. Pīr Buddhū Shāh had fought the battle Bhangāṇī from the Gurū's side with his five hundred followers and four sons. Two of his sons and about a hundred followers had fought heroically to death in the battle. On the eve of his victory over Sadhaurā, Bābā Bandā Singh got the





sacred articles of Gurū Jī bestowed upon Pīr Jī, procured and handed them over to the family of Pīr Buddhū Shāh.

It came to the notice of Bābā Bandā Singh Bahādar that some of the assailants indulged in loot and plunder, so he reminded them of the Gurū's injunction that protect the innocent and at the same time the tyrant should not be spared. He also instructed to rule according to the Sikh tenets and no one should be allowed to indulge in loot and heinous activities.

Bābā Bandā Singh took this long circuitous route for two reasons, first to await for Sikhs from the Doābā and Mājhā areas of Punjāb to join his force before he attacked Sirhand where two younger Sāhibzādās of Gurū Sāhib - Bābā Fateh Singh and Bābā Zorāwar Singh had met with a cruel fate at the hands of Wazīr Khān, the Mughal governor. And secondly to cut off Sirhand from its satellite towns like Shāhbād etc., to weaken it strategically.

Wazīr Khān was being apprised of Bandā

Singh's march towards Sirhand punishing the evil doers. Wazir Khān held a darbār at Sirhand and put the Sikh and Hindū populace behind the bars.



He imposed restrictions on the troops. He was feeling very much perturbed. Meanwhile, the Khālsā at Amritsar received the happy news of Bābā Bandā Singh Bahādar's destruction of Samāṇā and Sadhaurā with satisfaction. The Singhs adopted a Gurmatā at Akāl Takht Sāhib to devastate Sirhand before retiring.



The Singhs from Western side marched towards Sirhand via Kartārpur, Jalandhar and Hoshiārpur after crossing Satluj towards the hills and passing through Ropar and Kharar to join the Singhs being led by Bābā Bandā Singh for a common attack. The Singhs met the advancing troops of Bābā Bandā Singh on the Banūr-Kharar road with sky rending ovations of "**Bole so Nihāl - Sat Srī Akāl**".

Nawāb Wazīr Khān saw his very end hidden in this historic alliance. He conspired with the nephew of Suchā Nand to join Bandā Singh's force and leave him amidst the battle. But Bābā Jī saw through his plot and commented that



whosoever is not true to his salt, dies instantly. On seeing his schemes a failure, Wazir Khān raised Haidrī flag and proclaimed Jehād or a religious war. He personally held the commands of his troops. The two opposing armies met at the historic plains of Chappar Chirī where pitched battles were fought.

Wazir Khān was killed by Bhāi Bāj Singh in the battle of Chappar Chirī on 12 May 1710, and on 14 May the city of Sirhand was captured. Suchā Nand's residence was reduced to ashes and the palace was captured.

The mosque from where the decree for bricking alive of the two younger Sāhibzādās of Gurū Gobind Singh was declared, was just going to be destroyed when Bābā Bandā Singh came forward with his troops and forbade them from performing the act. He proclaimed that their enmity was with the tyrants and not with the religious places. He displayed an enormous sense of respect towards other religions.





Bhāi Bāj Singh, one of Bābā Bandā Singh's companions, was appointed governor of Sirhand.

Bābā Āli Singh was designated as the deputy governor. Bābā Bandā Singh Bahādar was now the virtual master of territories between the Yamunā and the Sutlej, yielding an annual revenue of thirty-six lacs of rupees. He declared the Sikh rule in the liberated territory. He made a declaration for the abolishment



of Jāgīrdārī system and acted upon the principle of 'the land to tillers'. He reduced taxes and released subsidies. He made the old Fort of Mukhlisgarh, in the safety of the H i m ā l a y ā s , his headquarters, renaming it

Lohgarh. Fifty two more fortresses were also got constructed. It was made known that whosoever and whosoever was being tormented by the authorities, might report him unhesitatingly. There was created an environment of 'Chear to the Sikhs and woe to the foe'.



He assumed the style of royalty and introduced a new calendar dating from his capture of Sirhand. He had new coins struck

وہ میری دینا دیت
وہ میری دینا دیت



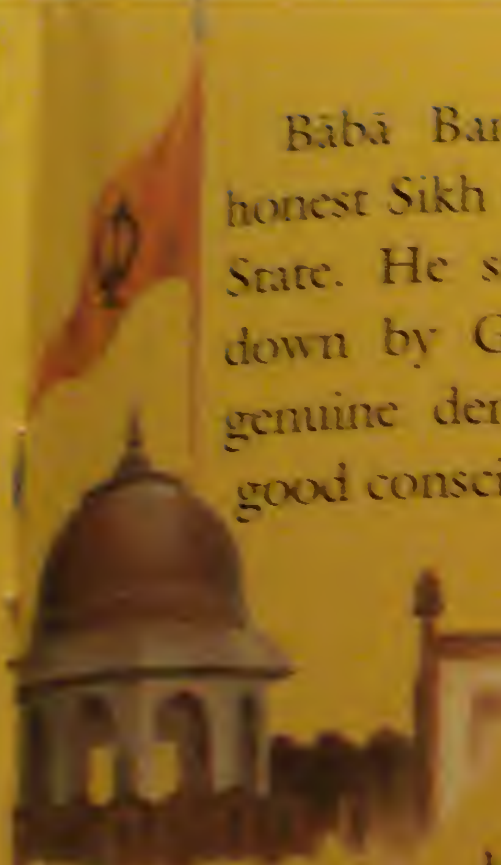
in the name of Gurū Nānak - Gurū Gobind Singh. Besides the names of the Gurūs, the inscription of his seal contained the word degh (the kettle in Gurū kā Langar signifying charity) and tegh (the sword of the Khalsā signifying power) :

Degh-o-tegh-o-fateh, Nusrat-i-bedirang

Yāft az Nānak, Gurū Gobind Singh.

The kettle and sword (symbols of charity and power), victory and incessant blessings have been obtained from Gurū Nānak - Gobind Singh.





Bābā Bandā Singh appointed capable and honest Sikh officials to manage the affairs of the State. He strictly followed the principles laid down by Gurū Sāhib and made his State a genuine democracy where justice, equity and good conscience prevailed.

Bābā Bandā Singh Bahādar's rule, though short lived, had a far reaching impact on the history of the Punjāb. With it began the decay of the Mughal authority and the demolition of the feudal system of society it had created. He abolished the Zamīndārī system and made the tillers masters of the land by conferring upon them proprietary rights. He was liberal in his treatment of Hindūs and Muslims many of whom joined the Sikh faith and took up arms under him.

In the summer of 1710, Bābā Bandā Singh crossed the Yamunā and seized Sahāranpur. On his arrival at Nanautā on 11 July 1710, crowds of Gujjars, who called





themselves Nānakpanthis swelled his ranks, but he had to return to Punjāb, without making any further conquest in the Gangeitic valley.

In Punjāb, Bābā Bandā Singh took Baṭālā and Kalānaur, marched towards Lāhore, while a contingent proceeded to occupy the city and parganā of Paṭhānkoṭ. Seized with terror, Sayyid Aslam, the governor of Lāhore, shut himself up in the Fort. Cries of Jihād or religious war against the Sikhs proved of little avail and Bandā Singh inflicted a crushing defeat upon the gathered host at the village of Bhilovāl. Except for the city of Lahore, the whole of Mājha and Rīārki had fallen into his hands. On 3 October 1710, he occupied Rāhon in the Jālandhar Doāb.

Bābā Bandā Singh's increasing influence roused the ire of the Mughal



emperor Bahādur Shāh, who came northwards from the Deccan, and commanded the governors of Delhi and Oudh and other Mughal officers to punish the Sikhs. The order he issued on 10 December 1710 was a general warrant for the faujdārs to kill the worshippers of Nānak, i.e. Sikhs, wherever found (Nānak-prastān rā har jā kih ba-yāband ba-qatl rasānand). Even in face of this edict for wholesale destruction of the Sikhs, Bābā Bandā Singh maintained towards the

Muslims generally an attitude of tolerance and co-existence. A report submitted to Emperor Bahādur Shāh stated that as many as five thousand Muslims of the neighbourhood of Kalānaur and

Bāṭālā had joined Bābā Bandā Singh and that they were allowed the fullest liberty to shout their religious call, azān, and recite khutbā and namāz, in the army of the Sikhs and that they were properly looked after and fed.





In 1710, a massive imperial force drove the Sikhs from Sirhand and other places to take shelter in the Fort of Lohgarh in the submontane region. At this time, Bābā Bandā Singh had a force of sixty thousand, including horsemen and soldiers. For want of provisions, the Sikhs were reduced to rigorous straits but on the night of 10 December 1710, Bābā Bandā Singh made a desperate bid to escape and hacked his way out of the imperial cordon.

Bābā Bandā Singh Bahādar was far from finished and, within a fortnight of his escape from Lohgarh, he began to send out hukamnāmās exhorting the people to carry on the fight. He ransacked the submountainous state of Bilāspur; Mandī, Kulbū and Chambā submitted to his authority of their own accord. In June 1711, as he descended towards the plains, he was engaged in an action at Bahrāmpur near Jammū, in which the Mughal troops were worsted. Bandā Singh was, however, forced in the end again to retreat into the hills.

After the death of Emperor Bahādur Shāh on 28



February 1712,
the war of
succession for the
imperial throne
and the disturbed
state of affairs in
Delhi brought Bābā
Bandā Singh some
respite, but Farrukh-Siyar

who ascended the throne of Delhi in 1713
accelerated the campaign against the Sikhs. They
were hounded out of the plains where Bābā Bandā
Singh had reoccupied Sadhaurā and Lohgarh.

Bābā Ji established his headquarters on the banks
of the Chanāb from October 13, 1714 to February
1715. The Khālsā again made preparations of war
whole heartedly. Bābā Ji came back to Punjab and
started the construction of a fortress near Baṭālā.
But he had to retreat due to sudden attack of the
Mughal forces.

The main column, led by Bābā Ji, was subjected
to a most stringent siege at the village of Gurdās-
Nangal, about six kilometres from Gurdāspur. It
was a mere tall mound. The walls were raised high.
A ditch was dug and filled up with water by

breaking a bank of nearby canal. The supplies having run out, the Sikhs suffered great hardship and lived on animal flesh which they had to eat raw owing to lack of firewood. To quote the Muslim diarist of the time, Khāfi Khān, "Many died of dysentary and privation....When all the grass was gone, they gathered leaves from the trees. When these were consumed, they stripped the bark and broke off the small shoots, dried them, ground them and used them instead of flour, thus keeping body and soul together. They collected the bones of animals and used them in the same way. Some assert that they saw a few of the Sikhs cut flesh from their own thighs, roast it, and eat it."

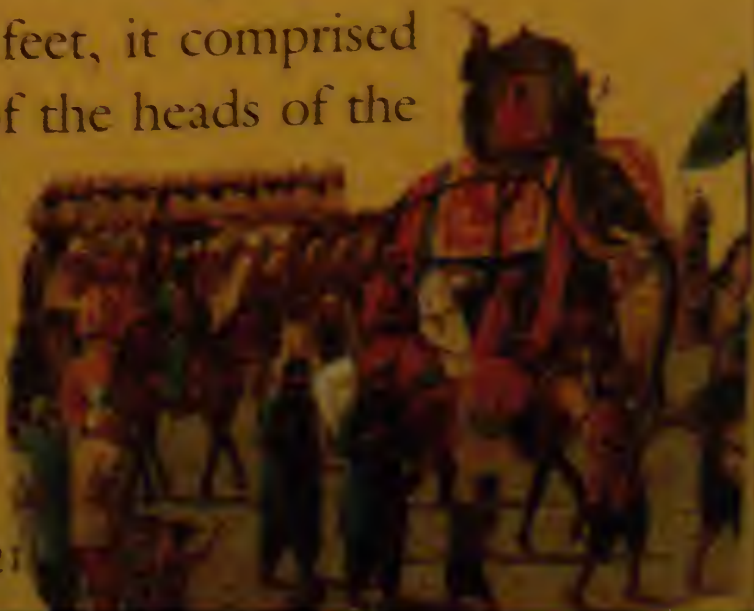
For eight long months, the garrison resisted the siege under these gruesome conditions. The royal armies at last





broke through and captured Bābā Bandā Singh and his famishing companions on 7 December 1715. Everybody was surprised as to how the Singhs could defer mighty Mughal army with such meager war weapons and equipments.

They were at first taken to and paraded in the streets of Lāhore and then sent to Delhi where they arrived on 27 February 1716. The cavalcade to the imperial capital was an awful sight. The procession was so arranged as to impart a strict lesson to others. Besides 740 Sikh prisoners in heavy chains forced to walk on feet, it comprised seven hundred cartloads of the heads of the Sikhs with another 2,000 stuck upon pikes. Each head was fixed on spear and was carried away by a trooper. The dead body



of a cat was also mounted on a spear to show that even a cat was not left alive there. Singhs' only prayer was that Vāhigurū might grant them unshaken faith, destroy the infidels and remain steadfast to the last hair of their body and to their last breath. Last of all followed Bābā Jī in an iron cage on an elephant. After passing through the city, the procession ended at Red Fort.

It was a tamāshā for the residents of Delhi. The Sikhs did not show any signs of mental agony. Someone from the spectators passed a remark on the Sikhs, "This is all because of your excesses."





Prompt came the reply from the Sikhs, "No, it is the Will of God".

Then someone said, "Now you will be killed".

The Sikhs replied, "Kill us. We are not afraid of death. Had we been afraid, how could we have fought battles against you".

By Farrukh-Siyar's order Baba Banda Singh Bahadar and some two dozen leading Sikhs were



imprisoned in the Fort, while the remaining 694 were handed over to the Kotwāl, Sarbrāh Khān, to be executed at the Kotwālī Chabūtrā at the rate of a hundred a day. A decision was made to execute 100 Singhs daily.

On 5th March 1716, a raised platform was erected in front of Sīs Ganj Sāhib where Gurū Tegh Bahādar was martyred. One hundred Sikhs were daily brought to the place for execution one by one. None faltered, none uttered a sigh and no one exhibited fear. Contemporary historian Khāfi Khān writes, "The Sikhs not only depicted steadfastness but surprised everyone when they tried to outbid another in offering themselves for sacrifice. They even cracked jokes with the executioners. The fact that they faced death



so blissfully would appear to some a fiction but it is indeed a hard fact”.

Among those to be executed was a lad on whose face soft hairs were just appearing. He was the only son of a widow. He had been recently married and was made a prisoner when the Sikhs were passing through his village on their way to Delhi. On hearing the arrest and death sentence of her son, his mother somehow reached Delhi. She made an appeal before the Emperor that her son had been led astray; he is not a Sikh and his life should be spared. The Emperor issued orders for his release.

The mother reached the very day when son was marked for execution. He was going to be killed by



the executioner. The Kotwāl carried out the orders with the remarks that according to the mother of the youngman, he is not a Sikh by faith. The boy declined to go and shouted, "My mother is a liar. I am a devoted Sikh of the Gurū. Finish me with my companions. I have no time to lose. The delay is painful to me." The heart-rending cries of his mother could not budge him.

Everybody was surprised to witness as the boy rushed back to his place, put his head before the executioner and was martyred. Everyone was exclaiming, "Of what different mould the Sikhs were made".

A contemporary writer Wheeler has given an account of this mass martyrdom of Sikhs in 'Early Record of British India'. On page 180, he states, "There are one hundred each day beheaded. It is not

a little remarkable with patience they undergo their fate and to the last it has not been found that even one has apostatised from the new



formed religion.”

It was very baffling for Mughal rulers that how could Bābā Bandā Singh Bahādar could rule without any treasure. They were in search of their lost treasure.

Mughal forces digged Gurdās Nangal three feet deep in search of the treasure. Even they cut slit each executed Sikh's abdomen and searched his

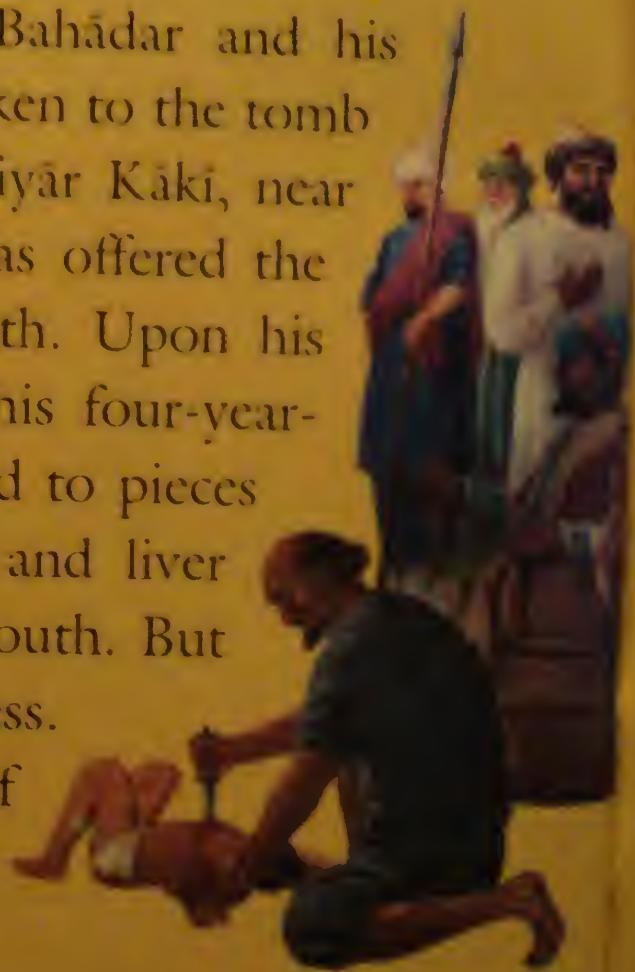


intestines for gold coins they may have swallowed. They even tortured Bābā Jī for six months to enquire about their lost treasure. They did not believe that all the treasure had been distributed amongst the needy.

Then Bābā Bandā Singh Bahādar and his remaining companions were taken to the tomb of Khwājā Qutb ud-dīn Bakhtiyār Kākī, near the Qutab Mīnār. There he was offered the choice between Islam and death. Upon his refusal to renounce his faith, his four-year-old son, Ajai Singh, was hacked to pieces before his eyes and his heart and liver was forcibly put in Bābā Jī's mouth. But he displayed heavenly calmness.

There was no expression of grief and was unruffled. He himself was subjected to the harshest torments. His eyes were pulled out and hands and feet chopped off. His flesh was torn with red-hot pincers and finally his body was cut up limb by limb. This occurred on 25 June 1716.

Bābā Bandā Singh Bahādar sacrificed himself alongwith the companions, but never let the faith be tarnished. The Sikhs neither let the flag down



bestowed upon them by Gurū Gobind Singh Jī nor let its colour fade by dint of their sacrifices, despite paying heavily for the fulfillment of this purpose.

Before leaving for his heavenly abode, Gurū Gobind Singh Jī had blessed Bābā Bandā Singh Bahādar with divine boons - five arrows, a large drum, Hukamnāmā, a Sikh flag and

five Sikhs as companions. Gurū Sāhib while installing him as General of the Sikhs, had ordained him with a mission and that mission

was successfully accomplished by Bābā Bandā Singh Bahādar in May 1710 when he completely uprooted the Mughal regime, while fighting the fierce battle of Chappar Chirī in Sirhand. This was for the first time that a Sikh rule was established by replacing the Mughal regime



between the territories ranging from river Yamunā to Sutlej. It was through Bābā Bandā Singh Bahādar that the path of conquest and freedom was discovered by the Khālsā.

Bābā Bandā Singh Bahādar was the great Sikh general who even at the time of his rule was completely dedicated to his Gurū and Gurū's principles, which he demonstrated by embracing martyrdom rather than getting swayed away from his faith.

In addition to being a great warrior and general who shook the very roots of tyrant's rule in Punjāb, Bābā Bandā Singh Bahādar was so humble that he always said, "I am a humble servant of great Gurū Gobind Singh Jī who created Khālsā". Later the Khālsā rule in Punjāb was completely established on the foundations laid by Bābā Bandā Singh Bahādar. The life of such great Sikh warrior and general would remain a permanent source of inspiration for the coming generations, and this spirit remains enshrined in the couplet sung with great enthusiasm

after the Sikh prayer (Ardās) :

Rāj karegā Khālsā,
ākī rahe nā koe.

Khwār hoe sabh milenge,
bachē sharan jo hoe.

The Khālsā shall rule.

No hostile refractory shall survive.

Frustrated, they shall all submit and
those who come in for shelter shall be protected.



Historical places related to the life of Bābā Bandā Singh Bahādar

Gurdwārā Bandā Ghaṭ, Nānder - This is the place in Nānder, Maharashtra where Bābā Bandā Singh (Madho Das Bairagi) had an encounter with the Tenth Master, Gurū Gobind Singh Ji in 1708.

Gurdwārā Shahīd Ganj, Maidān Chapar-Chīrī - Pitched battle was fought at the historic plains of Chapar-Chīrī between the forces of Bābā Bandā Singh Bahādar and Nawab Wazīr Khān of Sirhand. Wazīr Khān was killed in this battle and many Sikhs also attained martyrdom. This place is situated on the way from Greater Mohali to Sirhand in Punjāb.

Gurdwārā Fatehgārh Sāhib (Qilā Sirhand) - The two younger Sāhibzādās of Gurū Gobind Singh Ji - Bābā Zorāwar Singh and Fateh Singh were bricked alive at this spot. In combat, Bābā Bandā Singh Bahādar conquered the fort of Sirhand.

Gurdwārā Qilā Lohgarh Sāhib, Sadhaurā - Bābā Bandā Singh Bahādar laid the foundation of the capital of the first Sikh Sate at a place earlier called Mukhlisgarh, Qilā Lohgarh near Sadhaurā. From this place he set up the seal and struck the coins in the name of Gurus.

Gurdwārā (Garhī) Gurdās Nangal - This is the place in village Gurdās Nangal in district Gurdāspur, Punjāb where Bābā Bandā Singh Bahādar was subjected to the most stringent seige for eight months, under gruesome conditions. Bābā Ji and his companions were finally arrested.

Gurdwārā Bābā Bandā Singh Bahādar, Delhi - This is the place in Mehraulī near Qutab Minār, Delhi where Bābā Bandā Singh Bahādar, his four year old son Ajai Singh and eminent Sikhs attained martyrdom in June 1716.



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The First Sikh General - Baba Banda Singh Bahadar

Compilation & Design: Indarjeet Singh, Baljit Singh Published by: Sikh Foundation, P.O. Box 3627, Lajpat Nagar, New Delhi-24, (India)
Tel.: 9810067300, 9211567640 • Website: www.sikhfoundation.org | E-mail: sf1000@gmail.com • ISBN: 978-81-7873-039-4